

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

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CONDITIONS.

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All letters on the subject of this paper, or communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID.

From the Christian Watchman, of Sept. 21.

THE BOSTON BAPTIST ASSOCIATION Held its fifteenth anniversary at Charlestown, on Wednesday last, and continued its session till yesterday noon. Its business was not finished in season to enable us to present it in detail this day. There was a very general attendance of ministering brethren and others, so that no church in the Association was unrepresented.

Charlestown, the seat of this session, brings to remembrance many interesting facts, calculated to excite our gratitude and praise. When we recollect that fifty years since it was pillaged by an enemy, wantonly burnt, and rendered a smoking heap of ruins; that it is the place in which, at an early period of the Revolution, the blood of our fathers and brethren was shed in the defence of our liberties; and that here too the first Baptist Church in Boston was originally gathered, and from which the denomination has so greatly multiplied;—when, too, we contrast the former state of the town with its present flourishing circumstances, its augmenting population, and increasing wealth, and the pleasing prospects of the Baptist Church here, the members of which are annually multiplying,—surely we cannot refrain from the devout acknowledgment, This is the Lord's doing, and it is marvelous in our eyes!—One of the best evidences of the lively zeal and spiritual growth of this church, was the cordial welcome and generous hospitality with which the Association, and other Christian brethren, were greeted on this occasion. It reminded us of the same liberal kindness, with which a few days before, the first church in Providence welcomed the Warren Association to their houses and their hearts.

The introductory Sermon was delivered by the Rev. CHARLES O. KIMBALL, of Methuen, from Acts ix. 31.—Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. After some remarks on the geographical situations of the places named in the text, and of the circumstances of the first gospel church in Jerusalem Mr. Kimball spoke of the violent persecutions by which many of its members were scattered abroad, and of the overruling providence of God in making the dispersion of the disciples the means of spreading the gospel, and of establishing in other places, large and flourishing churches; all undoubtedly of the same faith and order.—Circumstances of a local and political nature might at this time have diverted their enemies from the cruel work of persecution; and this season of rest was improved by the churches for their own edification and increase.

The text exhibits the manner in which the churches of Christ may be built up and increased.

The preacher proceeded to show the course of practical godliness by which this spiritual increase is to be accomplished. This was to be done by the maintenance of a lively conviction of the omnipresence of Jehovah; by an entire submission to his authority and will, as revealed in his word; by an habitual sense of dependence, and a simple reliance on God for the influence of his Spirit; and by cherishing purity and peace and Christian love in the churches. Attention was then directed to the tendency of these means to effect the grand result. Converts from an ungodly world would be brought into the fold of Christ; believers would walk circumspectly; their efforts would be directed to the awakening of sinners, to mutual growth in grace, and to the universal extension of the gospel; the best gifts of Christians would be cherished and brought into active service, and each would be willing to stand in his lot; purity in doctrine, godliness in conduct, and zeal in the maintenance of discipline,

would elevate the church as a city set on a hill. After sundry appropriate remarks, enforcing the duties exhibited, Mr. Kimball concluded by affectionate addresses to the messengers of the churches, to the Association, and to the assembly generally.

The Association was now called to order by the Rev. JOSEPH GRAFTON, and organized by the choice of the Rev. DANIEL SHARP, Moderator. Rev. GUSTAVUS F. DAVIS, Clerk. Rev. EBENEZER NELSON, Assistant Clerk.

The Moderator immediately proceeded to business, by calling the attention of the Association to the appointment of the usual committees for expediting progress; after which, he called for the letters from the several churches. The reading of these occupied most of the residue of the day; but the information they contained created a most animating interest. It appeared that a more extensive revival of religion had in the last year been experienced by the churches, than in any former one, since the existence of the Association. In this year of the glorious outpouring of the Spirit, the churches have received nine hundred and fifty-one by baptism, on a profession of faith. The churches which have had the largest additions are the 2d and 3d in Boston, the churches in Salem, Newton, Woburn, 1st Cambridge, Lowell, Nottingham West, Malden, Roxbury, Charlestown, Methuen, Salisbury & Amesbury, and Chelmsford.

The letter from Newton church mentioned, that in the revival there, the Students at the Theological Institution had been greatly useful. The letter from Woburn stated, that such had been the religious attention, that 68 had been baptized, and a still larger number had been added to the Pedobaptist church in that town. The Baptist Society has erected a new Meeting House of 53 feet by 60. In Framingham also, another new Baptist Meeting House is built, of 54 feet by 64. The contributions for Missionary purposes, foreign and domestic, and for Education, were presented with a liberality for which this Association is distinguished. Female and other Missionary Societies are still fostered in the churches; and several of the letters mentioned the organization and happy influence of Bible Classes, and of Sabbath Schools, those nurseries of juvenile piety.

On Wednesday evening, Rev. Mr. Benedict, of Pawtucket, preached in the Baptist Meeting House, and Rev. Messrs. Davis, Dillaway, and Kimball, the latter from Hartford Association, were to preach in other parts of the town at the same time. Prayer Meetings on the mornings of Wednesday and Thursday were held at an early hour. And we learn that a very interesting sermon was preached on Monday evening, by the Rev. AARON LELAND, from Vermont.

The first Church in Boston, dismissed from the Warren, was received into this Association, as was also the new Federal-Street Baptist Church, the new Church in Cambridge, and the new Church in Townsend, Mass.

The Lord's Supper was to be administered on Thursday afternoon.

We hope to be furnished with further particulars from the Clerk of the Association, for our next paper.

Fourth Anniversary of the Baptist State Convention in Alabama.

We extract the following Resolutions:—Resolved, That this Convention feels deeply interested in the welfare of the General convention, and cordially recommends to the notice of all, the several objects it embraces; and as that Convention has expressed a wish to form a closer connexion with State Conventions, by an interchange of friendly communications.—Resolved, That this body feelingly reciprocates the same, believing that such an interchange will tend to the promotion of good feelings and the advancement of the important objects that each has in view.

A resolution was presented, touching the affairs of the Columbian College, and ordered to be laid on the table; which afterwards was again taken up, but not meeting with unanimous support, was withdrawn.

The Convention being embarrassed by the method adopted for compensating its Missionaries.

Resolved, That for the future, each Missionary shall receive one dollar per day for actual service, if so much be found in the treasury, if not, that an equal distribution be made of the amount in hand, at each annual meeting, which shall be considered a full discharge up to that time, for all services previously rendered.

—This resolution is not to be considered as applying to what is now due.

Resolved, That, in future, every domestic Missionary be required to use his exertions to form societies auxiliary to this body; or to make collections among the people to whom he may preach—which funds shall be applied according to the Constitution of the Convention, first to Domestic Missions—then, if a surplus remain, to those that are foreign—unless specially directed otherwise by donors.

Resolved, That every Missionary employed by this Convention, be required so to arrange his appointments, as to confine himself, as much as possible, to the most destitute neighbourhoods, and not to view churches already supplied with preaching as missionary ground.

Resolved, To avoid evil surmises, that every Missionary be in future required to make a return of all personal favors received by him, while travelling in the service of this body.

Extract from the Address.

"While we thus urge you to attend to the wants of your nearest neighbours, and would by no means have you neglect them, we will venture to remind you that there are others not far distant, by far more destitute. The wilderness is all before you, behind you, around you: the inhabitants of the waste places are in the midst of you and before your eyes, a living witness of ignorance, superstition & crime. Look upon them! they 'live without God in the world.' Pity them! their very condition bespeaks them objects of compassion. If you love the Saviour, and believe 'there is no other name given under heaven nor among men whereby we can be saved,' lend your aid in making that Saviour known unto them. Say not an insurmountable difficulty is in the way, because they are tenacious of their ancient superstitions; neither be deterred because men of our own colour have mingled with them, and become partial associates in their folly; but endeavor, by all Christian means, to elevate the civil and religious character of these poor degraded beings, though it may be to bring down that of a civilized man; remember it is always more difficult to arrive at the summit of a lofty eminence than it is to descend from its height. But the task, however difficult for mere men to perform, may, under the influence of Almighty energy, be easily accomplished. Let us then, brethren, 'in the strength of the Lord' go forward, and assist in those efforts which contemplate the entire renovation of this degraded race."

Extract of letter, received by the Agent, of the Bap. Tract Magazine dated South Quay, Southampton Co. Va. 20th July, 1827.

"I think it will afford you pleasure to hear that the Lord is visiting his churches once more in these regions; The church at Black Creek, Tucker's Swamp, Mill Swamp, and even at this place, are sharing the same blessing. It is indeed 'a time of refreshing from the presence of the Lord.' Elder Daniel says he has been in four or five great revivals in North Carolina and the West Country: that in one of them he baptized, (if my memory serves me right,) between four and five hundred; but that in all this he had seen nothing that would bear a comparison with the scenes that are now exhibited in Isle of Wight Co. at Mill Swamp M. H. He says, that at their meeting for this month, say first Sabbath, you might stand and see the people approaching the meeting-house in groups, say six or eight, or a dozen together, weeping—weeping and groaning—they would enter the house, turn off in different directions and fall on their knees;—that you might in different directions at the same time, as if by a simultaneous impulse, hear the most heart-rending cries, 'Lord have mercy upon me—Lord have mercy upon me!'—and that once in a while, the listening ear might catch the acclamation of joy, as it would burst from the renewed soul. O! brethren, says Brother D. with tears trickling down his cheeks, 'It made me think of the judgment.' The people continued all night, on Saturday, at the meeting-house, in prayer, singing, and exhortation."

JACOB DARDEN.

Another to the same dated Norfolk, 22d of August, 1827.

"It gives me unspeakable pleasure to say, that the Lord is still blessing us by refreshings from his presence, and adding frequently to the church of such as we have reason to hope will be instruments

of good to his cause here, and ultimately join with his glorified saints in his praise in his church triumphant. There is nothing like the feeling now, that existed in the congregation when you were here, but whenever there are convictions, they are deep, silent, and permanent. We are gratified every two or three days with new cases of convictions, and are permitted as frequently to 'rejoice' for the forgiveness of their sins. Our congregation is yet very large, and gives us every reason to believe that it is permanent. A great many are regular attendants, who never before came to the meeting, and indeed it is with difficulty that the people can crowd into the house. The church alone fills up closely three-fourths of it, and I have no doubt if it were half as large again, but that it would be full. I have been permitted by the goodness of God to bury with Christ in baptism at the Stone Bridge, one hundred and forty-five, and expect if Providence permits, to baptize at the same place, six or eight more next Sabbath. O, how delightful it is to do the work of the Lord. We have had some melting seasons at that old Bridge. Frequently, as when our Saviour was baptized, do we feel most sensibly, that the very heavens are opened and the spirit of God descends and rests upon us. How the saints sing his praises with a melody that seems to pierce the skies; how mourners seem to lament their sinful condition—such embracing of friends, and brothers and sisters, and wives and husbands, and parents and children—even the hard-hearted sinner is frequently constrained to drop a tear, and acknowledge the reality and power of the religion of our blessed Redeemer!

R. B. C. HOWELL.

From a Correspondent in Virginia.

Tracts should not be fictitious.—"The more I reflect on the importance of simple truth in narrative tracts; the greater is my gratification from the information that you gave me, of the determination of the Committee of Selection of the Baptist General Tract Society, with regard to this point. I trust they will never it. Surely we are justified in departing from being, the government, the will, the providence, or the worship of God, except by his teaching. I was lately struck with the sentiment I heard in talking with a friend on this subject, i. e. That it appears both wrong and presumptuous, in a degree not reflected on, for an author to spin out of his imagination a series of interesting events, and then publish them to the world as instructive instances of God's providence and government. There certainly is no example of parable in scripture that can justify it; and it appears very like taking the place of God, and presuming to say in what way his providence would be most instructive. It is, as has often been said, pernicious, inasmuch as it draws the mind away from God's real providence, to rest for instruction upon a figment of some one's imagination. He also suggested the thought as one that would be very natural to the infidel objector—that if good Christians in this age employ their talents in writing pious and instructive fictions, is it not possible, that those writings to which they so confidently appeal as direct revelations from God, are nothing more than similar works written by men of similarly benevolent characters?—Besides, it is no less important in this age, than it has ever been, that the mind should have real and solid truth for its only guide."—Bap. Tract Magazine.

British and Foreign Bible Society.—The number of languages in which the Holy Scriptures have been published by the British and Foreign Bible Society, or through its instrumentality, is now one hundred and forty-seven: in fifty-six of which they had never been printed before. The total amount of issues in the British Isles, is 4,303,395 copies; and in other countries, sufficient to raise the number to more than five millions. The total amount of expenditures in carrying forward the various purposes of the Society, six millions two hundred and twenty-two thousand, five hundred and sixty dollars. Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished!—N. Y. Obs.

Religious Duties of the Table.—A writer in the Christian Spectator says, the practice of giving praise and thanks to God, with invocation of his blessing, at meals, was common among the ancient Jews, the custom being frequently mentioned by the Talmudists and in the New

Testament; but he concludes from an examination of the Scriptures, that the Jews, early Christians, and our Lord himself, were accustomed to perform only one service at the table, and that before eating; and he considers our manner of performing religious duties at the table, by asking a blessing and giving thanks in two services, as an innovation on the ancient practice, for which there are no valid reasons. "The words rendered blessed and gave thanks are used synonymously, and both suggested the idea of praise and thanksgiving."—"Do we, when we come to the table, ask for present blessings? They are already placed before us, and are present occasions for thanksgiving:—such the ancients made them." This writer states five reasons against the practice of expressing our grateful acknowledgments in two services. 1. One is more simple and significant than two. 2. The second service is a repetition of the first. 3. The practice is inconvenient. It is often necessary for the mistress of the family to remain at table longer than the rest, &c. 5. In favor of only one service, there is the example of the Saviour, and his ancient people. He concludes by exhorting all men to acknowledge the bounty of Providence at their meals, and "to give thanks always for all things to God."—Hampshire Gazette.

INFANT BAPTISM AN INVENTION OF MEN.

Or the testimony of a pious and intelligent writer belonging to the Society of Friends, in reference to this subject.—Extracted from a work now lying before us.

If a man that is destitute of outward vision, leads another that is also blind, they are soon involved in trouble, or perhaps, "fall into the ditch."—so also, if one spiritually blind leads another, it cannot be possible for them to find the true spiritual path, but would fall into, and embrace delusive errors. We shall readily admit that in both cases, the consequences would be the same, whether the one that leads is a blind, or a designing man. Those that were adverted to by the Apostles, may truly be considered as designing men—as men who were knowingly in those who received those who were knowingly in, and under them they are leading others, they may be considered as blind, in a spiritual sense. Hence the difficulty in rightly discriminating between those who mislead the people through wilful, or through ignorant blindness; though one may be more criminal than the other, yet there is no difference in their effects upon others. Thus, errors which originated in that early period, have descended to the present, and it is unquestionably true that a great proportion of those who have propagated them, have known them to be such; while others, from their limited means of knowledge, or from the want of a spirit of investigation, have unsuspectingly adopted them.

As an illustration of the subject, I will briefly notice the introduction and progress of Infant Baptism; and since the extension of knowledge is the object, the reader will excuse the digression.

We know assuredly that there is no authority in the scriptures for this ceremony, and yet through the imposing manner in which it is treated and managed, great importance is attached to it; even to change the destination of the soul of infants, from hell to heaven. The terms by which it is expressed by Protestants, were derived from the Papists, viz. "holy ordinance," "sacrament," &c.

I believe that no evidence can be found of the baptism of an infant, in the first century of the Christian era; but there is proof amongst the records that it was "instituted" towards the close of the second century, by "sixty-six bishops." From thence it passed forward into the Roman church, and down through that, into the Protestant churches. I suppose that all the Papal priesthood, and nearly all the Protestant, (comparatively) have treated it as an institution established by the Lord himself, and to be perpetuated to the end of time; and ten thousand volumes might not contain merely their positive assertions of the truth of it: yet there is not a sentence in the Old or the New Testament, adverting to the subject. How can we be reconciled to these things?

It was probably brought in by the Jews, half converted to Christianity; for before the outward appearance of Christ, they had a ceremony in some sense resembling it. To show further that this was the case, I will quote a passage from the writings of "Charles Jerram, Vicar of Cobham, Surrey;" whose work has been reprinted in this country. While

treating of the change from the Mosaic to the Christian dispensation, he says, "Let it then be observed that this was a mere transfer; a taking from one and giving to another, the very same thing. The Jews lost what the Gentiles gained, but no change took place in the things transferred, this continued unaltered; nothing was added to it, nothing was taken from it: if therefore, the church, whilst it existed amongst the Jews, consisted of infants and adults, the same church when transferred to the Gentiles, consisted also of infants and adults; and as there can be no members of a Christian church without baptism, it inevitably follows, that children must be baptized." This is the kind of reasoning made use of to substantiate infant baptism, to which purpose the work was devoted; but while making a "transfer" of infant baptism, he would also of the other Jewish rites and customs; especially of *tithes*—the *passover*, and *war*. He is like most of the bishops since the 14th century; until then, they mostly adhered to the Christian system of non-resistance. It reminds me of a sermon published by Philander Chase, now bishop of Ohio, attempting to prove that the exhortation of the apostle James, alluded to infant baptism, viz. "Receive ye with meekness the engrafted word, which is able to save your souls." The truth is, the word baptism is not in James. But we see what men can do in the nineteenth century, and such men probably did as much in the second.

The Vicar adduces in proof of his point, the testimony of Irenaeus, one of the earliest and best of Bishops: "He, (Jesus Christ,) came to save all persons by himself; all I say who are regenerated unto God; infants, and little ones, and children, and young men, and old men." He (the Vicar,) supposes that regeneration here means water baptism, [sprinkling.] And to place it beyond a doubt, he says about one hundred and fifty years after the Apostles, sixty-six bishops decided that infants should be baptized.

Here is plainly on the face of it, conclusive evidence that nearly two hundred years elapsed, before the validity of this "ordinance" was admitted by the church; and we may suppose that even then, there was a respectable opposition to it.

This authority is generally quoted by the advocates of infant baptism, and we see here a summary of all the evidence they produce: *inferences, suppositions, and assertions*, with much sophistical reasoning, make up the remainder. How much more conducive to the happiness of mankind, if men were equally engaged in promoting that spiritual baptism of Christ, which can alone entitle to the Christian name!"

It should not be a matter of surprise to any who are acquainted with the facts in the case, that those who are located in the immediate vicinity of *Cambridge College*, and whose sentiments are evangelical, should feel as sensibly as this writer does, while they witness the entire alienation of the funds given to this Institution for the endowment of the professorship of Divinity, &c. from the purposes designed by the pious donor. We hope this subject will be held up to public view, until the intruders shall be displaced. We were about to have said *ashamed*, and retire from the occupancy of that, to which they are not entitled; but of this we despair. We are satisfied that nothing but the irresistible voice of the proper authorities, will induce them to relinquish their grasp on that which was designed to build up a cause which they would destroy. Those who are now supported in this College, on the funds given by the pious "Hollis," for propagating evangelical religion, have not the modesty of the first President of this Institution, the excellent Dunstar. He needed but a hint, comparatively, that his *Baptist principles* were not agreeable to the Corporation, and he retired—and with him every thing like Baptist influence fled. "Hollis" however, although a Baptist, was subsequently induced, (by what means we know not,) to make princely donations to this College.

From the Recorder & Telegraph.

"Can I, consistently with my solemn responsibilities as a Christian parent, send my son to Cambridge College?"

One observation only, of those made in reply to me by the Editor of the Christian Register, do I deem worthy of notice, and this I read with some admiration. It is as follows: "The writer who has dared to profane the name of Hollis, by adopting it as his signature," &c.—Would to God, the friends of the present system of things at Cambridge, had profaned nothing but the name of Hollis! Could that munificent donor, that gentleman of strictly evangelical views, whose grand aim was evidently to educate young men, who should feel and defend the great doctrine of "Christ crucified," and who left in the most definite form his sacred wishes on the subject, could he return, and visit the college, and listen to the Theological lectures and sermons, and observe the religious, or rather, as he would term it, anti-religious influence exerted there, I verily believe he would

assume such tones of holy remonstrance, as would make some ears to tingle, and hearts to faint.

Cambridge College is a public institution; the doctrines taught by its professors, especially on so momentous a subject as religion, ought to be open as day light. This is the last place, and this the very last subject, which should admit concealment. And why do its friends manifest such petulance whenever its religious and moral state is discussed? Is there indeed an influence exerted there which they are unwilling should meet the public eye? Now I solemnly protest against the charge of enmity to the College. I would again have it as it once was, the glory and not the terror, of our New-England Zion; not the place where plans are laid, and emissaries are sent out, to oppress and extirpate those churches of Christ, which were planted by the self-denials, and the faith of our godly forefathers—to subvert the churches and the doctrines of those very ancestors, who prayed the college into existence, and filled its treasury from their hard earned and consecrated wealth! Speak out I must; conscience, duty, the rising generation, the cause of God, demand it. My voice is the voice of a wronged community. I speak in the name of the venerable founders and patrons, of Harvard, of Charles Chauncy, of Oaks, of the Mathers, of Hollis, and of many others, whose doctrines are there reviled, whose most sacred wishes are the subject of a sneer, whose legacies with their dying injunctions, have been desecrated.

The warning note of President Chauncy was heard, cautioning his scholars against those doctrines, which exalt man and debase Christ. He wrote, and preached, and published largely, on the doctrine of justification by the atoning blood of Christ. With Luther he said, *If this doctrine be lost, the whole Gospel is lost*. What said the munificent Hollis? His specific and solemn requisition when he founded the professorship of divinity, was, *That the person chosen from time to time, to be a Professor, be a man of sound or orthodox principles*.

With similar views did he leave an annuity of one hundred pounds, to be distributed among ten pious young men, preparing for the Gospel ministry. Are either of these bequests answering the pious wishes of the venerable donor? Let the candid and the intelligent judge.

HOLLIS.

COLLEGE RECORD.

Brown University.—The annual commencement of this Institution was held at Providence, on Wednesday, the 5th inst. The degree of A. B. was conferred upon Albert C. Greene, Attorney General of Rhode Island, Charles Morris, Captain in the U. S. Navy, John R. Vinton, Lieutenant in the U. S. Army, and the Rev. Wm. H. Smith, of Providence. No other honorary degrees were conferred.

REVIVAL IN AMENIA.

Extract of a letter to the Editor, dated Amenia, N. Y. Sept. 20th, 1827.

"As I know you feel a deep interest in every thing that concerns the salvation of sinners, it gives me great pleasure to be able to state, that a glorious work of grace has commenced in our church and congregation. About two weeks since, it became evident that the Lord was in this place. The peculiar solemnity of the meetings, the engagedness of a few Christians, and the awakening of two or three of the impenitent, all conspired to announce that the Lord had blessings in store for us, if we were prepared to receive them. The Church began to awake from their stupor, to confess their backslidings, and to call mightily upon God. The little cloud which we had witnessed, began to arise and spread, the windows of Heaven were opened, and mercy dews are constantly falling around us. Suffice it to say, that although we have frequently been visited with the outpourings of the spirit, such a time as the present has never been witnessed by our oldest members. We have meetings every evening in the week, and on some occasions have been constrained to tarry until the rising of the sun. Something like 20 have already found the Saviour precious, and are now rejoicing in hope of the glory of God; while others are inquiring, Who can show us any good? and refusing to be comforted by any earthly object. The subjects of this work are those for whom we have felt a peculiar anxiety, many of them heretofore, like "Galio," of whom we read in the scriptures, caring for none of these things. When gazing upon these characters, witnessing their agonies, hearing their cries for mercy, it was at once demonstrated, that it was the Lord's work, and marvellous in our eyes. Pray for us, that we may be kept humble at the Saviour's feet, that we may have grace sufficient, and strength equal to our day; for from present appearances, we are inclined to believe that the Lord Jesus does not intend to be as a wayfaring man, who has turned in for a night, but we hope that he intends for a season to take up his abode among us."

Yours in the fellowship of the Gospel.
C. P. WILLSON.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, SEPT. 29, 1827.

"Doth our law judge any man, before it hear him?"

Two weeks ago, we expressed our decided conviction that Mr. Royal A. Avery was robbed at Stafford, on the evening of the 17th ult. And we expressed a hope that the perpetrators of the villainy would be ferreted out.—We had not then time, nor room, to go into a detail of the facts and circumstances on which we grounded our opinion. Neither have we now room to say much on this subject. But feelings of sympathy for an injured and unfortunate man, as we are constrained to consider Mr. Avery; and a sense of duty to the public, induce us to give a sketch of the evidence in the case.

In the first place, the testimonials which Mr. Avery presents relative to his character, are from the highest sources, and from such as know him best. Some of these are now before the community, having been inserted in some of the public journals in this city. They consist of certificates; one of which is from the Rev. Simon Parmelee, Pastor of the Congregational Church in Westford, Vermont, and is as follows:

WESTFORD, VT. Aug. 25, 1827.

To whom it may concern, I hereby certify, that I have been intimately acquainted with Royal A. Avery since he was about nineteen years old, and he was at that time preparing for the ministry. He afterwards was ordained in the town of Cambridge, in the County of Franklin, about ten miles from this, as a minister of the congregational order, where he remained about one year; but being attacked with bleeding at the lungs, he left his charge by a vote of the Council, in good standing, and without impeachment. He has since been in business for a time as a farmer, but recently as a merchant.

He has resided in this town more than two years, during which time he has sustained a reputable character, as a gentleman and a Christian. He is a member of the church in this place, and I esteem him deserving our confidence and fellowship. This testimonial of the character of Mr. Avery is not needed where he is acquainted, but it has originated from a letter from Tolland, Ct. in which it was stated that suspicions were awake with some, that the violence, said to have been done to his person and property by Highwaymen, a few days since, was a mere farce.

I verily believe he has met with the loss and abuse which he states, and should consider myself cruel to doubt his statements for a moment.

SIMON PARMELEE.

The town clerk, two of the Justices of the Peace, and the Selectmen of Westford, certify in substance the same, and their conviction that his statement "is entitled to entire confidence." Runnels and Hunt, the late partners of Mr. Avery, gave a similar certificate, and say they "are fully convinced he was robbed." References have also been made to the Right Rev. Bishop Brownell, and the Rev. Mr. Linsley, of this city.—In addition, we subjoin the following certificate from men of the first respectability in Tolland and Stafford—it was forwarded to this city unsolicited by Mr. Avery, or any other person. These gentlemen live in the vicinity of the place where this outrage was committed, and may be considered to have investigated this subject more thoroughly than persons at a distance.—*Times*.

From facts which have come to our knowledge respecting the robbery of Mr. Royal A. Avery, we have no doubt that he was robbed, and that his account of the transaction is true. Elisha Stearns, Calvin Willey, Wm. Eldridge, Eliakim Chapman, Randall Crawford, Elijah Smith, Benning Mann, Aaron Johnson, Aboliah Johnson, Jr.
Tolland, Sept. 1, 1827.

There is also the certificate of Mr. John Fiske, Stage-driver, a respectable young man, relative to the manner in which he found Mr. Avery tied to the tree, his liberating him, &c. And this certificate is corroborated by the testimony of Mr. Robert Martin, of Boston, who was a passenger in the stage at the time; to which we add the following certificate of the Grand Jurors of the town of Stafford:

The subscribers, Grand Jurors of the town of Stafford, in the County of Tolland, having met at Stafford on the 20th day of Sept. inst. for the purpose of ascertaining what evidence there is, that Mr. Royal A. Avery was robbed at Stafford, the 17th ult. and having summoned a number of witnesses before us, we proceeded on said 20th, and also on this 21st day of September, to said enquiry; and after a careful and deliberate investigation of the subject, we are fully of the opinion, that Mr. Avery was robbed in the manner stated by him.

NATHAN ROCKWELL, } Grand Jurors.
ANSON SPELMAN, }
EPHRAIM DIMMICK, Jr. }

We consider that the interests of humanity, and of public justice, demand the strictest investigation of the subject, and we hope that the search will not be relinquished, until the evil doers are detected and brought to justice.

We are sensible that a different opinion from ours has been publicly expressed, on this subject. Let none think that it has been our intention by the above, to impugn the motives of any honorable citizen. We only give our opinion of the evidence in the case, as every man has a right to do in a proper manner.—And if we err, it will be our consolation, that we err on the side of mercy, for we would not add affliction to the afflicted.

We do not feel ourselves bound to notice all the crudities which from time to time appear in a certain class of public journals, in favour of Infant Sprinkling.—Should we attempt to examine and refute them all, this labour would occupy much too great a portion of our time, and render our columns un-

interesting to a large portion of our readers.

The alarm has been sounded from Maine, and has reached even to Georgia, that "Infant Sprinkling is in danger;" and its supporters have been called upon, to arise to its help. This call has not been unheeded;—but from the Theological heights of Andover,* down through all the subordinate ranks of the Pedobaptist host, a simultaneous impulse has been felt; and according to the might that is in them, each one appears determined to defend, and repair the breaches that have been made by the word of truth, in their strong hold.

It is true, that on examination of the citadel, some of the most experienced and intelligent of the host, have been constrained to pronounce the breaches irreparable, and even the foundation to be in ruins, and have fled to that foundation which God has laid in Zion, even the doctrines of the Apostles and Prophets, of which Jesus Christ is the chief corner stone. And in the camp there appears to be still a defection; and like the multitudinous assemblage at Ephesus, some cry one thing, and some another. That which one builds, another pulls down.

Departing from the laws of their King in former times, the Pedobaptist host attempted sacrilegiously to legislate in the affairs of his kingdom, and to frame a code of laws to suit their own taste.† By these laws they were governed "for a time, and times, and half a time." But of late, some bold spirits have risen up and declared, that the law of the King is the only rightful law of the land. And so great has been the influence of truth in the hands of these reformers, that their council has prevailed with a vast portion of the host. But many have committed another evil. Instead of receiving these laws as the rule of their implicit obedience, pure as they emanated from the infinite quind, bearing the impress, as they do, of eternal wisdom, they are vainly intent on showing how these laws may be made to sanction that code, which they adopted when they rejected the laws of their King.

In their researches, they have found an *Old Statute book* of the King, containing the same general principles in regard to moral rectitude, which are recognized in the code of laws given them; but containing positive institutions of a very different character. This statute book was designed for the government of another province, and is written in far less legible characters, than the new and revised code which was given them, and designed for their government. But taking the advantage of the obscurity of this edition, the more artful among the host, are attempting to make us pass as the legitimate law of the present generation, notwithstanding one of the statutes in the new edition is, that "Christ as a Son or King, over his own house, was faithful in all his house." And another is, "This is my beloved Son, hear ye him." Notwithstanding the competence of the lawgiver of this province, and the completeness, and simplicity, and adaptation, of the code of laws which he has given, many are disposed to go back to the law of Moses the Servant, for the rule of their duty, to the disparagement of Christ the Son,—and this is the fruitful source of confusion, and every evil work.

Of the above class is a certain writer, who has presented us his views of Christian duty in the "Religious Intelligencer" of the 25th ult. over the signature of "Isaac." He claims to be very candid, (how the word is sometimes abused;) and it would appear from his style, that he has absolutely succeeded in blinding his own eyes by his sophistry; and it is not unlikely there may be others simple enough to be deceived by his sophisms.

His object is to shew the scriptural warrant for "Infant Baptism," drawn from a comparison of Mark xvi. 16, with Romans, iv. 11. The texts are as follows:

Mark xvi. 16, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Rom. iv. 11, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

The writer claims that because Paul, in speaking of the circumcision of Abraham, does not mention at the same time the circumcision of his offspring, although they were doubtless subjects of circumcision by divine appointment. So, Infants are subjects of baptism, though not mentioned in the commission given by Christ to his Apostles.

We would here inquire, is this fair, candid, or honest? Is this method of reasoning, if reasoning it may be called, worthy a writer who professes to be a friend of truth?

The fallacy of his argument will be manifest if we notice, 1st. That the text adduced from "Mark," is a part of the law establishing baptism as a standing ordinance in the Church of Christ, and is found in the commission given by our Lord to his Apostles. While the other is a bare incidental mention of the rite of circumcision, by the Apostle in his letter to the Romans. The passages quoted are therefore by no means parallel. If we would ascertain the requirements of a law in regard to any duty, we must examine the law itself, and not a passage in which is contained the bare mention of its existence.

It manifestly was not the design of the Apostle at that time, to transcribe the whole law, as promulgated by Jehovah, establishing circumcision.—Let us then go to the law, and to the testimony, and see, if, as this writer claims, there is as much evidence that infants are to be baptized, as there is that the sons of the Hebrews were to be circumcised.

First, we will refer to Genesis, 17th Chapter, where we find the law given with perfect plainness and simplicity. It reads thus:

"This is the covenant which ye shall keep between me and you, and thy seed after thee; every male child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin."

Certainly this is plain enough, and needs no comment. The Hebrews understood it, and to them only it pertained, until the "promised seed should come." Both the process and the subject are plain.

And the law establishing Baptism, is equally plain and simple in its announcement. This law may be found in Matthew iii. 5th to 9th verses, and Matt. xxviii. 18 to 20—and Mark xvi. 15th and 16th.

Matt. iii. 5—9, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. xxviii. 18—20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mark, xvi. 15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

Here we are informed distinctly that Christian parentage, even a descent from Abraham, the father of the faithful, does not entitle males or females to baptism. But we are taught that repentance towards God, and faith in our Lord Jesus Christ, are the indispensable prerequisites to the reception of the ordinance. And test any should dispute about the word baptize, or immerse, the process by which this solemn rite was to be performed, is laid down. See Matt. iii. 16; and again, Acts viii. 37, 38:

Matt. iii. 16, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Acts, viii. 37, 38, "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him."

Besides which, there are a great variety of collateral circumstances connected with the ordinance, as administered in Apostolic times, all going to show conclusively, that none were at a loss then to determine the requisition of the lawgiver.

It is an ingenious device among disputants, and not one of modern invention either, when a party finds himself foiled, to shift his ground, and thereby bewilder his opponent, and his own adherents—and this we consider the design of this writer.

The truth is, the Scriptures plainly shew that the Mosaic dispensation was one thing, and that the Gospel dispensation is another thing. Whoever reads Paul's Epistle to the Hebrews, in connexion with the rest of the New Testament, will find this distinction exhibited in the plainest possible manner.

The former covenant had Moses for its mediator—had a worldly sanctuary—and carnal ordinances. All the male offspring of the Hebrews were, by the law of that dispensation, to be circumcised; and also all the male servants that were born in the nation, or bought with their money, were to receive this bloody rite irrespective of faith, on pain of excision. The visible church was then national.

The Gospel, or New Testament dispensation, has Jesus Christ, the Son of God, for its mediator. Its sanctuary is every believer's heart. Its ordinances are few, simple, and to be received by none but the spiritual seed of Abraham; who have been previously sealed with the holy spirit of promise, which is the earnest of their inheritance above.

We will close these remarks with a few strictures on the closing assertion of this writer. He says,

"Had the prophets, before the coming of Christ, been sent out to disciple the nations according to the tenor of the covenant of circumcision, they would have answered anxious inquirers by requiring them first to repent of their sins, and believe in Israel's God, and then to receive circumcision, the token of his covenant and seal of the righteousness of faith."

Is this true? Let us examine a certain case in point, in which God did send out a very reluctant prophet from Israel, to disciple a Gentile nation. We refer to the case of Jonah's mission to Nineveh. Did he call on the Ninevites to repent and be circumcised?—He did indeed call on them to repent; but we have not been able to find in all the book of Jonah, a syllable in favour of their being required to submit to circumcision.—But this

writer's assertion is as correct in this case, as it is in that in which he declares, that piety was required as a prerequisite of all adults that were circumcised.

And we shall now leave him, by calling his attention to a very important section in the revised statute book of our King.—It is a part of a letter written by a devoted subject of the Prince of Peace, designed to counteract principles very similar to those which this writer advocates. See Gal. iv. 21st to 31st verses.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is free, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than the fruitful. So then, brethren, we are not children of the bond woman, but of the free."

* Dr. Wood's new work on Infant Baptism.
Wickliff, Luther, &c. &c.
Council of 66 Bishops, near the close of the 2d century.

ROCK-SPRING SEMINARY, ILLINOIS.

Among the unobtrusive objects of Christian benevolence, which at the present day command themselves to the attention and patronage of the Christian public, the "Rock Spring Theological and High School," in Illinois, is undoubtedly worthy of special regard. The Circular issued from the Trustees of that School, was published in the 33d number of this paper. The object of the pious and enterprising founders of this Institution, have, in this Circular, made an appeal to the liberality of the friends of science and religion, in this highly favoured portion of the country. We trust the appeal will not be disregarded. To scatter light and truth in the regions of darkness and error, is the delight, and should be always the honourable employment, of the children of light. The boon is small, that these labourers in the Western wilds solicit. Who that has a son, a daughter, a brother, a sister, or a dear friend, that has emigrated to lands remote from Christian privileges, but will feel grateful to that benefactor, who shall aid in carrying to them the important blessings of Christianity.—We hope the circular will be read attentively, and we shall be happy to become the Agent in receiving and directing the benefactions of our friends, to the hands of the Trustees of the Institution at Rock Spring, Illinois.

The letter in this paper, from the Rev. C. P. Willson, Pastor of the Baptist Church in Armenia, N. Y. giving an account of the revival in that place, will be read with pleasure by the friends of Christ. The Baptist Church in Armenia, although situated in the State of New-York, is a member of the Hartford Baptist Association.

A number of communications for this paper, are omitted for want of room, but will appear shortly.

General Intelligence.

PROFESSOR OLMSTED'S ORATION.

We feel a pleasure in laying before our readers the following review of Professor Olmsted's Oration, taken from the *New-Haven Chronicle*.—"We agree with the Editors of the *Chronicle* that 'the Oration will bear half a dozen perusals.'"

Our most sanguine expectations have been more than realized on a perusal of this address. To the generality of readers it will be far more entertaining than the common run of Phi Beta Kappa orations. Although it will bear half a dozen readings, it does not need them to be understood. The orator deals in plain and convincing truths, easily comprehended and plainly understood; and though "formidable models" which have been exhibited at a number of successive anniversaries, he has (notwithstanding his wearied mind and tremulous frame,) bro't from the store house of his understanding much to encourage the student, who leaves the scenes of College life to roam where genius, or inclination, or duty calls him.

Mr. Olmsted's theme, as stated in our last, is "The progressive state of the present age," and he fully shows that since the commencement of the nineteenth century so many great things have been done, as to indicate that hardly any science, art, or improvement, has yet approached its ultimatum, and that therefore great things also remain to be accomplished. "To exhibit a full account of all that has been achieved in the various departments of human action," says the orator, "would evidently require volumes. We cannot even attempt a complete outline of it. We shall not profess to present a history of the progress of society, during the period specified, but shall consider the facts we adduce as particular instances, selected from a vast number of similar cases in each of the departments of action, in which the mind of man is employed."

Mr. Olmsted speaks first of the physical

sciences—astronomy, natural philosophy, chemistry and geol.-gy. We quote a single paragraph respecting the progress of geological knowledge.

"It is chiefly within the short period under review, that the study of *Geology* has taken its stand among the favourite pursuits of the naturalist and philosopher. Few instances of the progressive state of the present age, can be adduced more striking than this. What have not Hutton, and Werner, and their disciples assayed! What mountain has raised itself so high above the earth, as to escape their depredations! What cavern, what abyss, has not confessed their zeal! What flaming volcano has affrighted them! What rocky island has fled so far into the sea as to elude their pursuit! How have Cuvier and his associates collected from the midst of mountains and beneath the sea, and brought together in the Cabinet, remnants of former worlds,—generations which time had separated by intervening ages; and how has Buckland unlocked the secret caverns where were deposited the records of the flood."

Leaving the physical sciences, the orator speaks of the far more astonishing progress of the arts; and first in the catalogue he places the mighty labours of steam, particularly as applied to navigation. "When we stand near the waters of our great commercial metropolis, and see its multitude of steam-boats ever on the wing, we do not think, for the moment, that this charming spectacle was not only never seen by our fathers, but was unknown by the present generation twenty years ago. The first American steam boat was launched at N. Y. in the year 1807; and many of us can remember how, up to that very hour, the operations of the great inventor were a theme of constant jeering and scorn. The account of her first voyage to Albany is thus described: 'She excited the astonishment of the inhabitants of the shores of the Hudson, many of whom had not heard even of an engine, much less of a steam boat. She was described by some who had indistinctly seen her passing in the night, as a monster moving on the waters, defying the tide and breathing flames and smoke. Her volumes of smoke and fires by night, attracted the attention of the crews of other vessels. Notwithstanding the wind and tide were adverse to its progress, they saw with astonishment that it was rapidly approaching them; and when it came so near that the noise of the machinery and paddles was heard, the crews in some instances sunk beneath their decks, from the terrific sight, and left their vessels to go on shore, while others prostrated themselves, and besought Providence to protect them from the approaches of the horrible monster, which was marching on the tides, and lighting its path by the fires which it vomited.'"

"All this happened, not on a river of Thrace—not in the days of Philip of Macedon; but on the river Hudson, between New-York and Albany, twenty years ago; So recent is the origin of those steam boats which now gladden all the bays, and lakes, and rivers of our land."

He next speaks of canals. "If a traveller ascending from the Hudson to the lakes should ask, with astonishment, in what distant age this stupendous work was commenced—what great monarch begun it—what successive monarchs completed it—tell him that eleven years ago the object of his admiration had no existence—that the great idea was deemed by most, mere folly and madness—and that thirty years since there was not a single canal in all America—that no despot here bestowed his waste of wealth, or employed his mutinous legions; but that the great, free, commercial State, through whose territory it passes, led by a fellow citizen who had no power but persuasion, in less than eight years, began and completed this vast design."

"We might tell," continues Mr. O., speaking of other arts and inventions, "how the cotton gin has given a vast extension to human industry; how chemistry has contributed, as in the arts of dyeing and bleaching, to diffuse the elegancies of life at so cheap a rate, that the waiting maid can now daily dress herself in fabrics of a finer texture than the fine twined linen of Egypt; how night has been made to rival the beauty and splendor of day by gas illumination: all which are only samples of what the present generation has achieved in the arts." "During the same period man has ascended to greater heights, and sailed nearer the pole, than was ever done before. Humboldt and Bonpland have stood within six hundred feet of the summit of Chimborazo, more than three thousand feet above Mount Blanc—a fearful height, which no bird, save the Condor, dared to emulate."

Revolutions have of late wonderfully advanced the political welfare of society.

"Twenty years ago the whole continent of South America, and extensive regions north of the Isthmus, except a few portions retained by untamed savages, were groaning beneath the severest oppressions of foreign tyrants. Spain, alone, parcelled out to her viceroys and captains, a country extending through seventy-nine degrees of latitude, and embracing nine distinct governments. Throughout this vast region prevailed a tyranny worse than despotism—it was the sway of weak and rapacious governors, refining on the weakness and rapacity of the Spanish monarch. At length, in the year 1808, the voice of freedom began to resound on the mountains of Caracas; the joyful sound ascended the Andes, and reverberated from cliff to cliff over their thousand valleys; the mighty rivers prolonged the note; and now, not a vestige of Spanish domination is to be found throughout the continent of America.—South America has again become the new world; and it has been redeemed from foreign thralldom in less time than the discoverers occupied in sailing round the vast peninsula." * * * "The abolition of the African Slave Trade, carried on for four centuries, with all its accumulated horrors, offers another high example of the progress of liberty during our favored age. What sorrows were here

assuaged! Wilberforce! unconquerable spirit! we hail thee a second Africanus,—a name deserved by conquests more than those of Scipio."

Passing by the advancement of education; and the works of benevolence and piety—"bright morning stars of the nineteenth century"—the orator hastens to establish the proposition that great things are yet to be accomplished; and he fully does so from the following facts: that so many new fields of research have recently been opened, and so many new instruments of inquiry have been put into our hands—from the reason there is to believe that the powers and properties of natural substance are but partially developed—from the unlimited powers of chemistry to form new combinations of matter.

As an illustration of the second point he traces the successive discoveries of electricity.

"Three hundred years before the Christian era. Theophrastus notices the marvellous fact, that electron or amber, had the power of attracting light bodies to itself. For nineteen hundred years this was all that was known of electricity. At the end of that period, the properties of this mysterious agent began to be studied in England. Every new experiment revealed something new; but still the attractive properties of the agent were all that were known. Seventy years more revealed the electric spark, and another period of thirty years brought to light the principle, on which depends all the powers of accumulating this agent by means of machinery. Another period of forty years elapsed, and the world was surprised with the discovery of the electric shock. The science of electricity seemed now to have attained its ultimatum. The laws of its attractions and repulsions had been investigated by most extensive experiments; the light streamed from the electric machine; the Leyden Jar gave its loud report, and, by its effect on the animal system struck whole assemblies with instant astonishment.—But lo! Franklin appears, and teaches how by these instruments to direct the lightnings of heaven! Is this the consummation, or had this wonderful agent other hidden virtues? A few more years rolled on, when an accident presented mysterious power to Galvani under a different form; and passing successively into the hands of Volta and Dava, it showed that its empire extended over all the combinations of matter, and it even seemed to sway the sceptre of life itself. But yesterday, it was a feeble hint of some new principle in nature, almost too insignificant to be noticed; and now it is a power of resistless energy, revealing all secrets, melting the stubborn earths like wax, rivalling the splendor of the noon-day sun, and calling back to their cold mansions the spirits of the dead!"

"Now shall we suppose that electricity has suspended at this moment all farther revelations of its powers? Shall we limit nature, as the ancients did the world, precisely by our own conquests? Or shall we not rather conclude that other new fields of research, like that open to Galvani, will allure successive ages onward, until man shall tame the lightning that now rages in the skies, and make it the humble menial of his power?"

"We fear that our extracts are quite too copious. Every paragraph in the oration is worthy of an attentive perusal, and no one who has a shilling to spare can better spend it than in procuring a copy. The following closing remarks we insert both for the beauty of the language and the sentiments they contain."

"While so much remains yet to be accomplished, let us believe, my brethren, that the world has need of all our services. Let us indulge, therefore, in no desponding thought—no desperandum—the field of useful labor and enterprise is not exhausted; it is but just entered; compared with the intellectual and moral culture which it is one day to exhibit, the world is yet a waste."

Poetry, long since, bailed the return of the 'happy age,'

Jam redit et Virgo, redunt Saturnia regna.

Alchymy, in her visions of the philosopher's stone and the elixir of life, enjoyed still more transporting reveries; and infidel philosophy dreamed of an age of human perfectibility, just at hand. All these illusions we cast behind our backs, and ask, what sober reason teaches? It tells us that no earthen poet, nor visionary alchymist, nor infidel philosopher, ever made the grand discovery, that the happy age was to be brought about by the united powers of the works and the word of God; that before such an age could arrive, not only must the intellect of man be exalted by science, and his feeble arm achieve a perfect dominion over all creation, but the Bible must also exert its universal sway over the hearts of men.—Who first announced, that this union of all that science could achieve, with all that the christian religion could bestow on man, would restore to earth the happy age? Isaiah's hallowed lips first proclaimed it. It was to be a union of "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and—THE FEAR OF THE LORD!"

To such a union all things are tending—every new principle discovered in science proclaims it—every new trophy of art proclaims it—every nation released from bondage proclaims it—every race of idolaters converted to christianity proclaims it. Let us my brethren, all take courage, and re-

new and nobler efforts, when we reflect that each of us, whether engaged in advancing the cause of science, or of education, or of liberty, or of morality and religion, is bearing some humble part in hastening onward this glorious consummation."

NEW-YORK, September 24.

LATEST FROM ENGLAND.

England.—The Duke of Wellington had been offered the command of the army, and had accepted. The Courier, which, with the rest of the papers friendly to the late change, was strong in its denunciations of his Grace's conduct in then resigning, is all at once very glad of his restoration to favour and place! The Morning Herald (one of the journals in opposition to Mr. Canning) remarks, that the premier's death is more likely to prove a "benefit" than an "injury" to the country; for that it has removed the great bar which previously existed to an amalgamation with the ministerial party. We hope that such will not be the effect; though the compliment shown to Wellington seems to betoken it.

The ministerial arrangements had not yet been completed. It is said that Mr. Huskisson is to have his choice of offices, but that his answer (he being still on the continent) had not been received. The swearing in of Mr. Herries as Chancellor of the Exchequer, the transfer of Mr. Grant to the Colonial Department, and the appointment of Mr. Courtenay, as Secretary of the Treasury, had all been deferred to the return of the Right Honourable Gentleman.

The Globe says—"Mr. Canning, it seems, has died poor; his property is sworn under £20,000, though he was, we believe, economical in his habits. It is not fair to consider pecuniary rewards the only ones for public services, for the reward which Mr. Canning has received would be a poor one indeed, for the finest talents employed during the whole of a life, which was not long only because it was destroyed in official labour. Some mark of public gratitude will, however, we presume, be bestowed on his children, if they be in a condition to need it."

The Duke of York's executors have paid into the Court of Chancery, funds equal to ten shillings in the pound on his whole debts, and if certain claims are determined valid, it is expected there will be money enough to pay his debts in full.

The Archbishop of Canterbury was labouring under very serious indisposition.

At the Royal Naval Dinner given in Liverpool on the 21st ult. to celebrate the birth day of the Duke of Clarence, the Lord High Admiral, "The Health of the President of the United States" was given as one of the regular toasts. On which Admiral Coffin "sincerely thanked the company for the honour they had done to that gentleman. As a native of America and a subject of this country, he hoped the two States would long be united in brotherly union."

A King's Messenger, with despatches from Lord Goderich to the Knight of Kerry (Ireland) had been robbed on the way.

Greece.—The Gazette de France of the 20th August has the following paragraph:

The news of the treaty of intervention, which is at this time confirmed by all the ratifications, has, on the contrary, restored courage and hope to the Greeks. The troops of Ibrahim, and the Turkish army, no longer undertake any operations. The Courier mentions honourable documents delivered to Col. Gordon by the Greek Government; they are dated 25th Feb. and the 9th April; perhaps he left Greece at a time when the treaty was not yet known there."

The Italian Journals announce a general insurrection of the warlike tribes of Epirus.—The Turks, harassed by the Kephates, do not venture to quit the fortified towns. There was a report that Ibrahim Pacha had experienced a check at Magashileh.

Turkey.—A dreadful fire at Jassay, (the capital of Moldavia) has reduced to ashes one third of that city. Nearly 800 houses, including the palace of the Hospodar with the archives, were destroyed. The places of the Bolands, Eoznowan, Ghika, Palladi, Killmacchi, &c. almost all the warehouses, 15 churches, including the Metropolitan Church, and the Catholic Convent, have fallen a prey to the raging element. The damage is beyond calculation. Up to this moment, above 50 dead bodies have been dug out of the ruins. The prince himself had but just time to escape with his family by a back door. Above 10,000 persons have no roof to shelter them, and wander about in despair. It was only by extraordinary exertions that the residence of the Austrian Agent and that of the Cancelliere, which is near at hand, were saved. Dreadful beyond description, especially when night set in, was the appearance of an extent of two miles all in flames. To these horrors was added the circumstance that it was necessary to release all the malefactors who were in prison, as the dungeon Teninitza, in which they were confined, also caught fire.—These wretches threatened to pillage the remaining part of the city—only the most active exertions of the magistrates and the inhabitants would keep in check. What a frightful prospect presented itself the following morning, when, the sun, appearing as red as blood, rose on the ruins of the unhappy city, and in places which were yesterday the abode of wealth and luxury, we saw only unfortunate wretches crying in despair amid this scene of desolation, or endeavouring to extricate from the rubbish the burnt bodies of their relations.

"At the moment when I close this letter, a part of the city is again in flames. The storm still rages with unabated fury. Omnipotence alone can save us from utter destruction."

Colombia.—In the St. Thomas Times of the 29th of August, we find the following paragraph:—

"We have advices from Caracas to the 20th inst. (August.) Accounts had reached there from Bogota that the Congress had annulled all the late decrees of Bolivar, and deprived him of extraordinary powers. Some movements had taken place among the military, the two Peruvian regiments having marched out of Caracas for the purpose, it was supposed, of placing themselves under the orders of General Paez. A report was in circulation that on the passage of Bolivar and the British Minister, Mr. Cockburn, from La Guayra to Cartagena, they had quarrelled, and that on their arrival at the latter port, Mr. Cockburn immediately proceeded for England."

Perpetual Motion.—Mr. Lewis Babcock, a watchmaker at Ware Factory Village has constructed a machine of brass, of about 18 inches high and 10 inches wide, which has the power of winding itself up once in five minutes, by means of a spring lever, that falls in-

stantly, without diminishing or retarding the power of the machine. When put together, it commences motion immediately without any starting cause, and moves a pendulum at about the same rate of a clock pendulum. We are informed that it has now been running about five weeks incessantly, and several distinguished mechanics who have seen it say they see no reason to hinder its running perpetually until it is worn out. The ingenious inventor intends taking it to Washington the approaching winter.—*Springfield Republican*.

MARRIED.

In this city, Mr. Ebenezer Pinney, to Miss Mary Ann Lee.
At Berlin, Mr. Wm. H. Eddy, to Miss Mary Dobson.

OBITUARY.

In this City Adoniram Judson, son of Mr. John French. Also, on the 28th inst. the only surviving son of Mr. Joseph S. French. In this city, Miss Mary Bull, 74.
In this city Mr. Anson Smith, 44, of Berlin.

In this city, Mrs. Maria Spencer, 34, relict of Mr. Nathaniel Spencer; Miss Elizabeth Cotton, 27.
In this city, Mr. Marvin Edgerton, 25, formerly of Tolland.

In this town, Mr. Jesse Moore, 57.
At East-Hartford, Maria L. Burbidge, daughter of Lieut. Charles Burbidge, aged 15.

At Wethersfield, Mrs. Hamner, 50, wife of Mr. Samuel Hamner; Mr. John Wheeler, 40.

At Litchfield, Mrs. Persis Smedley, 38.
At New-Haven, Mrs. Lois Gorham, wife of Capt. Wm. Gorham, 50.

MECHANICS' SOCIETY.

A Quarterly Meeting of the Mechanics' Society of Hartford, will be held at Mechanics' Hall, on Tuesday evening, 2d Oct. at 7 o'clock.

E. GLEASON, Sec'y.

PROSPECTUS

OF A

PERIODICAL PUBLICATION,

To be entitled the

BAPTIST PREACHER,

To contain Monthly Sermons, from Living Ministers of the Baptist Denomination.

ONE LORD, ONE FAITH, ONE BAPTISM.

Among the variety of means which in the Providence of God, are employed for the spread of the Gospel, the Press has long exerted an extensive influence. To the agency of this mighty power, mankind are indebted not only for a free and easy access to the Holy Scriptures, but for all those sources of information and instruction which so essentially contribute to the improvement of those faculties, implanted in them by the God of nature, upon which depend their future rank and happiness, as accountable beings. Whatever, therefore, tends to the accomplishment of this glorious end, deserves the attention and support of those who claim the appellation of Christians, and friends to the human race. The utility of that class of publications to which the work here proposed belongs, is acknowledged by the generous support which has been awarded, by a discerning community, to those already established. The work here offered presents no claims for support superior to those now in existence, but only asks that patronage due to the enterprise, as another effort to promote the cause of religion and the spread of the Gospel.

This work is professedly denominational, but not sectarian. The Baptist Preacher will of course be, as every Minister ought to be, perfectly at liberty to preach upon the distinguishing characteristics of the denomination whose name it bears, not with a view to promote the interest of a sect, but to exercise ourselves always to have consciences void of offence towards God and towards man. But although we should feel free to preach upon any subject in which the interest or honor of our profession might be involved, the principal design of this work will be to promote the knowledge of Salvation by Jesus Christ among our fellow men, upon the broad and liberal principles of Christianity—to preach Christ and him crucified to the people—to proclaim to perishing sinners the Lamb of God which taketh away the sin of the world—to edify the Body of Christ, and to aid generally the great and benevolent operations which are going on to promote the extension and glory of the Redeemer's kingdom in the world.

Concerning the support, in a literary point of view, which this work will probably receive, the subscriber will merely state, that the list of contributors, which he has already secured, is such as would fully warrant him in proceeding with the work; but he waits till he can procure answers from some, and make applications to a few others, when he will furnish a complete list with the first number, which will appear as soon as the state of the subscription list will warrant the undertaking.

BOSTON, 1827. WM. COLLIER.

CONDITIONS.

The BAPTIST PREACHER will be published in Monthly Numbers, each to contain one Sermon of sufficient length to occupy sixteen octavo pages; or two short ones. It will be printed upon an entirely new type, and on superior paper.

2. Price, ONE DOLLAR a year, if paid in advance, or within three months from the time of subscribing; after which, if payment is delayed, 50 cents will be added.

3. Persons procuring five subscribers, and becoming responsible for payment, will be entitled to a sixth copy, gratis.

4. All Baptist Ministers throughout the United States, who are so disposed, are hereby authorized to become Agents for this work. It is hoped that Ministers generally, will exert themselves among their people to procure a sufficient number at least to entitle themselves to a copy for their own use.

5. All Subscriptions, sent by mail, will be at the risk of the Publisher, the Subscriber paying the postage for the same.

The first number of this work will appear in October next.

JOSEPH W. DIMOCK,
Merchant Tailor,

HAS just received a fresh supply of cloths, of various colours, and new style of finish; which will be sold at a small advance for cash.

N. B. For rent, a chamber suitable for an office.
Hartford, Aug. 18, 1827. 12w30

POETRY.

THE INVOCATION.

BY MRS. HEMANS.

Answer me, burning stars of night!
Where is the spirit gone,
That passed the reach of human sight,
Even as a breeze hath flown?
And the stars answered—"We roll
In light and power on high,
But of the never-dying soul,
Ask things that cannot die."

O many toned and chainless Wind,
Thou art a wanderer free;
Tell me if thou its place canst find,
Far over mount and sea?
And the Wind murmured in reply—
"The blue deep I have crossed,
And met its barks and billows high,
But not what thou hast lost."

Ye clouds that gorgeously repose
Around the setting sun,
Answer! have ye a home for those
Whose earthly race is run?
The bright clouds answered—"We depart;
We vanish from the sky—
Ask what is deathless in thy heart,
For that which cannot die!"

Speak then, thou Voice of God within,
Thou of the deep low tone!
Answer me through life's restless din,
Where has the Spirit flown?
And the voice answered—"Be thou still!
Enough to know is given:
Clouds, Winds, and Stars, their task fulfil,
Thine is, to trust in Heaven!"

From the N. E. Inquirer.

THE MISSIONARIES.

The deed was done:—between the earth and heaven
"THE MAN OF SORROWS," by his foes was hung;
The precious ransom, for a world was given:
"Good will to men," through heaven's high arches rung;
The bands of death were sever'd; and the grave,
Where he, who died with murderers, repos'd,
Burst all its bars, to God its treasure gave;—
'Twas thus, Redemption's wondrous drama clos'd.

"Go," said the God-man to the humble few;
The witnesses of his victorious grace,—
"The keys of death and hell I give to you;
Go loose from Satan's chain man's ruin'd race,
Proclaim to all the world the ransom given,
Say to the rebel race, Repent—Believe,
Accept the message and be heirs of heaven—
Reject it—and the second death receive."

So now, in these last days, THE PRINCE OF PEACE,
The King of Saints, his heralds sent abroad;
"The time is come—Let Satan's empire cease
On earth—bid rebels now return to God."
Go—say to Ethiopia's sons—"Arise—
Stretch forth your hands to God in humble prayer,
Bid the poor captive hush his piteous cries;
With mercy's beam dry up the mourner's tears."

Go to the regions of the icy North;
To bleak Siberia's plains—to Greenland's waste,
There let the gospel's gladd'ning sound go forth;
"Give up your idols—take the promis'd rest."
Go where Caffaria's hordes in darkness roam;
Call to the Islands of the Southern Seas;
Say to the nations, "Keep not back, but come."
"A Saviour's love accept—his vengeance flee."

Bid the wild Hindoo cast his gods of gold
To moles and bats—those gods can never save,
Nor all his cruelties and crimes, untold,
Be washed away in Ganges' sacred wave.—
"Bring home my chosen sons from every clime;
My daughters, from the earth's remotest end;
Mine shall they be beyond the bounds of time,
And I their SAVIOUR—I their HEAVENLY FRIEND."

W. V.

From the Vermont Chronicle.

MINISTERIAL DEVOTEDNESS.

To the Rev. —, of B.

I promised, my dear brother, in my last letter, to answer some objections which might perhaps be brought against the principles maintained in our correspondence. It will be said by some that, if ministers of the Gospel may not turn aside from their official labours to supply their temporal wants, many of them would be obliged to leave their people for want of support, and many churches must remain destitute of a preached Gospel. It would seem then, if this objection is valid, that men in their wisdom have contrived some better way of supplying the churches with ministers than God has devised, and that the command of heaven—*Give thyself to the work of the ministry*—may be superseded by a wiser and more useful "commandment of men." But who would admit this conclusion? Surely not one of those who lay down the premises from which it legitimately and irresistibly follows. Why then will they lay down such premises? Why will they think there is any better way for a minister to obtain his livelihood than by depending wholly on his official labors to secure it?

But let us look at the objection itself. I, for one, am not afraid to examine it. Many ministers would be obliged to leave their people, and many churches would be constrained to live without a preached Gospel. Who knows that it would be so? Surely that minister does not know it who never made the experiment, and who, instead of throwing himself wholly into his appropriate work and casting every worldly want into the care of his people

and of his God, began, with the very commencement of his ministry, to look about and calculate and contrive and labor for his temporal support. Such a man has no right to say that his people would not have afforded him the means of living, had he been devoted to his ministry and to the interests of their souls. The trial he never made. And did not his neglect to make the trial imply a reprehensible want of trust in God? I never knew one to be disappointed who thoroughly made the trial.

Any church and society that can number forty or even thirty families can support a minister. Let him throw himself among them like an angel of mercy, and toil exclusively for their salvation, and see if they will not support him. Let him know nothing but Jesus Christ among them, and solve the problem—if it be a problem—whether the Saviour will not put into the hearts of his people to support him—Any church and society that can number twenty families, with the help of 75 or 100 dollars which they can obtain from a Missionary Society, can support a minister—if they can get one who will labour wholly for God instead of labouring partly for himself.

These statements are not made inconsiderately. I know, if I mistake not, the church which, for a few years after the settlement of their present Pastor, paid, for the support of their minister, a heavier tax than any other church in Vermont. He gave himself wholly to his work, and, under God, depended wholly on his people for the means of living. The burden was heavy, and some of those who were called upon to sustain it, would have been glad to see their minister engage in some worldly occupation—as their former minister did—for his own support. But others, and the more judicious, perceived that he was taking the best measures to relieve them. He toiled in his business—rose in his profession—increased his influence—brought a larger number within the walls of the house of God, to hear his well-composed and powerful discourses; and though, till the present time, they have enjoyed no special revival of religion, yet other helpers have come up to aid in supporting the minister. Their Zion has received an encouraging degree of beauty and strength, and there is in operation among them a moral power which cannot fail to secure the happiest results. I cannot look on that place now, reflecting on what it was six years ago, and considering the means by which the change has been wrought, without being perfectly satisfied, by the testimony of fact, of the correctness of the doctrines maintained in these letters.

I know a minister, and am happy to be permitted to call him my friend and brother, whose lot was cast, a few years since, in the midst of a people feeble in the means of supporting him and weakened by divisions. Long was it considered doubtful whether they could sustain him. But, instead of resorting to secular business to supply his own wants, he gave himself to his appropriate works. He toiled for Jesus Christ and for the good of his people, trusting in God that he should not be left, with a rising family to want and suffering. The result shows that he was right—that he did not trust in vain. For while he has been giving himself to study and pastoral labour, the Lord has been raising up those who willingly and cheerfully sustain one who toils exclusively for their spiritual good.

I know the place, too, where, some twenty or thirty years ago, was embodied a large and wealthy church and society. At that time they had a minister—if such he deserved to be called, who was as much a farmer as a minister. As he could nearly support himself, and seemed disposed to do it, his people, of course, gave him the opportunity. His neglect of study was soon discovered in the pulpit. His people began to think that it was time poorly spent to go to the place of worship and sit under his ministry. They paid him very little; and he, as a minister, earned but very little. The congregation was scattered—the minister was obliged to leave, not for the want of support, but for the want of hearers—the church has become almost extinct—it has been a waste place for years!

Would to God that it was the only fact of the kind that could be produced. But alas! there are many which bear a strong resemblance to it, if not already entirely waste. And the number is considerable to which every part of this description is applicable.

And now, my dear brother, are not the results I have mentioned—both those which are happy and those that are unhappy—just what might have been anticipated on learning the causes that produced them? Will not the Lord sustain and bless the labours of the minister who gives himself wholly to his work? Will not such a man rise in his profession, enlarge his influence, and breathe forth an invigorating, healthful spirit on those around him? And, on the other hand, can we expect any thing but a decline of ministerial influence—lessened congregations—weakened churches—feeble ministerial support—and spiritual night, when the minister "leaves the word of God to serve tables?"

Yours in love,

NO. 40.

The number, variety, and Manner of the Miracles performed in confirmation of the Christian Religion.

If only one or two miracles had been wrought to confirm the truth of Christianity, it might have been considered as a fortunate chance, which occurred at a convenient season. But the NUMBER was very great. Above fifty different instances occur in the gospels, of Christ's miraculous exertions; and of consequence the opportunities of examination were increased, and of deceit proportionably lessened. Besides, in one scene of miracles, hundreds were healed of different diseases; and thousands fed with a few loaves and fishes.

There was likewise a considerable VARIETY in the miracles of the New Testament. Had they been only of one or two kinds, it might have been said, that the persons had some peculiar skill in performing these cures, or a peculiar art of imposing on men in respect to them. But so various are the miracles, that this objection cannot be adduced. Not one disease only, but all are subject to the power of Christ and his apostles: not only diseases, but lameness, blindness, dumbness, deafness, and other evils incident to humanity are banished by their word: not only every calamity which is the lot of the living, but death itself is obedient to them, and gives up his prey at their command. Not only man, but every other being bows in ready subjection to their voice. Not only living, but inanimate creatures feel the power of Jehovah, and act contrary to their natures at his will: The winds, the waves, the rocks, the earth, the sun, the heavens, all are the subjects of miraculous exertions in those who first introduced the Christian dispensation. Every thing was obedient to their word; for Jehovah invested them with his power.

The MANNER in which these miracles were wrought, also merits notice. The operations of nature are in general slow: almost always gradual; the miracles of the gospel were generally instantaneous; but the effects were lasting, and men might for years afterwards see them, and receive the report of those who had been fed, or healed, or raised from the dead. All were welcome to partake of the benefit of them; and no distinction was made between the rich and the poor. The only exception was, they would not work miracles to gratify curiosity, nor sanction unbelief. They were performed in the most public manner: multitudes were present. If on some occasions most of the persons were attached to Christ, others were done before the most inveterate enemies of the gospel, and extorted their belief, and attestation. There was great authority in Christ's manner; but it was entirely free from ostentation: and there was a remarkable sobriety, decorum, and dignity in his miracles, and in the attending circumstances. They display something above the ordinary character of man.—Bogue.

OBITUARY.

The memory of the just is blessed.

A wicked man by the extent and splendor of his sins, may no doubt make himself fearfully remembered for many ages after his death. Yet his name is neither blessed nor a blessing. He does not live in the affection of any one. Good men cannot regard his memory with approbation, and other wicked men like himself are too selfish to regard him much further than their own interest or reputation is concerned. In the bustle of business, and in the rounds of pleasure, we may see men who make themselves conspicuous; while they live, their names are honoured and their society courted; and yet after their death, a very few years will seem to blot out almost all remembrance of them from the earth. The world passes on just as though they had never been in it. On the other hand, the peaceful and useful life of a good man may not attract much notice while he lives. His noiseless and unobtrusive virtues cannot force themselves into observation. He loves retirement. He has neither time nor inclination to pay court to the world's admiration. He does not do his deeds "to be seen of men," and men are often well contented not to see them. And so he passes off to his reward in heaven. And now the scene is somewhat changed. The fruits of his labour remain. No man now fears his reproof. No man's conscience is disturbed by his example. The reproaches which were cast upon him, while living, are forgotten. Wicked men are either silent or unite in his praise. And good men find both pleasure and profit in the remembrance of his graces and virtues.

Dea. LEMUEL CUMMINS was born in Charlton, Mass. in the year 1745. Coming into the then District of Maine in 1775, he resided several years at Lewiston and then removed to Greene, where he ended his days. Some time previous to his removal from his native town, he had become a member of a Congregational church in that place. Of the particulars of his early experience, or the character of the Church with which he first united, we have no information. At the time of his coming into Maine the coun-

try was new, the inhabitants were scattered, and the towns in general were destitute of the stated ministry of the gospel. Mr. C. felt deeply for the spiritual welfare of the new settlements. His was not that spurious kind of charity which spends itself in words and wishes. Like Nehemiah, he first prayed, and then proceeded to exertion. He proposed to some of his neighbours to assemble on the Sabbath to meditate on the works of the Lord, to pray to him, and to read his holy word. His suggestion met their general approbation. This is a proof of their confidence in him. He was the only person in the settlement who was willing to lead in their religious service, and they were all willing to hear him. It is believed that his exhortations were blessed to the awakening of several who had before been altogether careless about the concerns of their soul. He was usually called upon to officiate on funeral occasions. Yet he never aspired to the office of the ministry. He never believed himself called of God to that work. In the absence of the minister he was willing to "do what he could," and he was equally willing to give place to any one who could preach the word. Eld. James Potter was among the first who preached the gospel in Greene. His address was plain and simple, and directed chiefly to the heart and conscience, and was evidently attended with a blessing to the people. He frequently called on Mr. C. and had much christian conversation with him, but seldom alluded to the subject on which they differed. Mr. C. was at this time in what we believe to be the state of many of our Pedobaptist brethren. He had never investigated the subject of baptism. He had passed it by with the trite remark "It is not essential." His attention was at length awakened to several inquiries on the subject. He read and pondered and prayed. He said nothing to any one, but pursued his inquiries alone. The conviction seemed to force itself on his mind that the ordinances of Christ could not be designed for any except such as profess faith in Christ. It seemed to him equally evident that Christ was immersed in the river Jordan, and that his immersion was designed for an example and pattern to his followers. He was accordingly baptized by Eld. Wm. Sinson, and united with a Baptist Church in a neighbouring town.

In 1793, the Lord was pleased to visit Greene with some tokens of his special grace. A little Church was gathered, and Mr. Cummins was chosen their first Deacon. In this station he continued to officiate much to the satisfaction of his brethren as well as with comfort to himself, until the infirmities of age compelled him to request a discharge from the active duties of his office, when one of his sons were chosen unanimously to succeed him.

Dea. Cummins was kind and affable in his treatment of all mankind. Those who are extensively acquainted among our churches must have observed with grief, that Christian separation from the world in some professors of religion has degenerated into something bordering on misanthropy. They seem to be incapable of estimating the sensibilities of men. They court opposition and then make a merit of being opposed. They seem never to have read in their Bibles any such passage as this, *Be courteous.* 1 Peter iii. 8. Dea. Cummins was quite another sort of a man. He knew how to condescend to the weaknesses of humanity. When ever he could "please all men," 1 Cor. x. 33. by sacrificing his own fancy, caprice, humour, accommodation or interest, he was prepared to do it. And yet he was firm and unflinching both in adherence to truth and in in pursuit of duty.

His care in giving his children religious instruction is worthy of special notice. He might be less abundant in appointed and formal lessons than some others. He seems to have made the religious instruction of his children an every day work. He literally obeyed the command of the Lord by Moses. (Deut. vi.) *Thou shalt teach [the words of Scripture] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.* He studied to make his instructions agreeable to his children, and he seldom failed of success. The sweetness of his temper and the kindness of his manners gave him a deep hold in their affections. Perhaps the reader will be desirous to learn the result of these domestic labours. Parental efforts are not always successful. Some may be profligate, and many will be formal and careless in defiance of all the instructions and kindnesses, the prayers and the tears of affectionate parents. The proverb, *Train up a child in the way he should go, and when he is old he will not depart from it.* xxii. 6., would seem to require to be understood with some limitation. Yet it is not without meaning, and that meaning is exemplified in the case before us.

Of twelve children, eleven have lived to come to years of maturity, and they have all been sober and regular from their youth up: they have all become professors of religion, and have all united with Baptist Churches. Four of them died before their father and were all peaceful in death. The eldest son, Solo-

mon Cummins, who resided near his father, was one of the first members of the Baptist Church in Greene. He had ever maintained his profession with integrity and uprightness, and joyfully entered into rest on the 6th inst. eleven days after the death of his father, and in the 60th year of his age.

We will mention one more trait in the character of Dea. Cummins—his patience and cheerfulness under the infirmities of age. Few men live to the age of four score and two years. And those who do so are often a burden to themselves. Watts says of them,—
"They rather sigh and groan, than live."

Dea. C. was not exempt from the infirmities usually attending this period of life. His constitution was indeed naturally vigorous, and had been well preserved and cherished by uniform temperate habits. Yet the soundest constitution must be worn down by the ravages of time. Infirmities will come which nature does not easily sustain. Under all his infirmities Dea. C. was not merely patient, but cheerful and happy. The glow of hope would often animate a countenance withered with the furrows of age. It was truly comforting to hear the good old man recount the history of his pilgrimage. He would enlarge on the excellencies of Christ and the safety of trusting in him—and then, referring to his own experience, he would tell of sins pardoned, of doubts resolved, of troubles removed, of prayers answered, of favours bestowed, and of hopes inspired. It was evident that with him—"Christ was all and in all." The same cheerfulness continued through the whole of his last sickness, and when told by his daughter that she did not think he could live the day out, his reply was that it was the most welcome message he ever received.—*Maine Baptist Herald.*

THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.
Wm. W. Ellsworth, Thomas C. Perkins,
Solomon Porter, Martin Cowles,
Jeremiah Brown, Martin Wells,
Merrick W. Chapin, Henry Waterman,
James B. Hosmer, Samuel Kellogg,
Nathan Morgan, Sylvester Norton,
Henry Hudson, Daniel P. Hopkins,
Roderick Terry, Epaphras L. Phelps,
Edward Watkinson, Horace Burr,
Charles S. Phelps, Jesse Goodrich,
Frederick Bange, Lynde Olmsted.
WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secretary.
Hartford, July, 1825.

Drugs, Medicines, Wines, Liquors, &c.

Just received at the

Hartford Family Medicine Store,

Sign of the "GOOD SAMARITAN,"

A full assortment of fresh and genuine DRUGS & MEDICINES, OLD WINES and LIQUORS, selected by the subscriber, expressly for his own retailing; most of them direct from the importers, and will be sold at the present reduced prices.

Physicians may rely on their Prescriptions being put up in the best manner, and that no article will be used in compounding, but of known good quality; and as the subscriber's house is directly over his store, MEDICINES may be obtained at all times during the day and night.

Every exertion will be made to render this Establishment worthy the confidence of PHYSICIANS and FAMILIES—whose patronage is respectfully solicited.

E. W. BULL.

March 10.

New-York and Hartford

STEAM-BOATS.

MACDONOUGH, Capt. WM. BEEBE.
OLIVER ELLSWORTH, Capt. D. HAVENS.

HAVE commenced running, and will continue through the season as follows:
The MACDONOUGH Capt Beebe, will leave Hartford for New York Wednesdays and Saturdays, at 11 A. M. Returning, leave New York for Hartford Mondays and Thursdays, at 5 P. M.

The OLIVER ELLSWORTH Capt. Havens, will leave Hartford for New York, Mondays and Thursdays, at 11 A. M. Returning, will leave New York for Hartford, Tuesdays and Fridays, at 5 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to
CHAPIN & NORTHAM.

March 17.

Book & Job Printing,
EXECUTED WITH CARE AND DESPATCH,
AT THIS OFFICE.